YALE DIVINITY NEWS

Vol. XIII No. I

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

YALE DIVINITY QUARTERLY

Published by
The Students of the School of Religion of Yale University

MAY, 1916

TABLE OF CONTENTS

THE DISILLUSIONMENTS OF THE MODERN MINISTRY 121
REV. EDWARD A. GEORGE

FOUR LECTURES ON PREACHING . . . 129
REV. WASHINGTON GLADDEN, D.D., LL.D.

BOOK REVIEWS 136

SCHOOL NEWS 142

Entered as second-class matter May 26th, 1904, at the Post Office at New Haven, Conn., under the act of Congress of March 3d, 1879.

Pacific Theological Seminary Berkeley, Cal.

V. 13
1916/17

80953

v.13
1916/17

Why Choose the Yale School of Religion?

1. It is non-sectarian—the student body last year was divided almost equally between Congregationalists, Methodists, Disciples, Baptists and Presbyterians.

2. It combines thorough, fearless, modern scholarship with spiritual earnestness and missionary zeal.

3. It is an organic part of Yale. It offers (not in some neighboring institution but within itself) all the facilities for graduate study which are found in a great university.

4. It confers upon its graduates a Yale degree, good for its face value in any part of the world.

5. It has the largest Missions Library in America and with its university courses in the languages, literatures and religions of other lands, together with competent instruction in the Science of Missions, offers unusual training for work in the foreign field.

6. The opportunity for a limited number of students to live in Lowell House, a social settlement in the crowded section of New Haven, and the intimate relation of the School to the work of the Organized Charities and other forms of philanthropic effort offer special advantages to students having in mind some form of social service.

THE MEANING OF PERSONAL LIFE

By NEWMAN SMYTH, D.D., Yale 1895

Pastor Emeritus First Congregational Church, New Haven. Fellow of Yale University. Author "Modern Belief in Immortality, "Through Science to Faith," etc.

This vital book pursues the quest of personality and its relation to the universe—not through vague metaphysics but by careful investigation into the scientific facts at our disposal. Thus Dr. Smyth traces the consciousness, forces, and development of personality—a most fascinating analysis done in the simplest and most readable language.

CONTENTS

The Earliest Signs of Meaning
Beginnings of Mind in Nature
Personal Dynamics
The Relation of Body and Mind
Development of Personality
Personal Individuality
The Fulfillment of Personal Life in Jesus Christ
The Creative Spirit of Christianity
The Future Personal Life
Personal Realism—Conclusion

The following quotation from the Preface gives an idea of the author's purpose in this study:

"From more recent scientific researches and working-theories he has sought to know better what is the real meaning of the final and supreme fact in nature of the personal life."

This is no easy task; for all ways of investigation lead up toward this ultimate problem, yet no science by itself alone can tell the answer to the old question, What is your life? The reasonable answer, which religious faith seeks, is ultimately to be found at the point where all the ways of knowledge meet. Though such inquiries must traverse many fields of the specialists and among confusing sidepaths, nevertheless, the method of such pursuit of truth may be simple and straightforward.

$2.00 NET

CHARLES SCRIBNER'S SONS

Please mention the YALE DIVINITY QUARTERLY when answering our advertisements.

Yale Divinity Quarterly

Vol. XIII MAY, 1916 No. 1

THE DISILLUSIONMENTS OF THE MODERN MINISTRY.

The Alumni Lecture Delivered at the Convocation, March 1, 1916.

By Rev. Edward A. George, '91.

It is the object of this lectureship to bring back a graduate of the School of Religion to give to the undergraduates a message from the front. I shall speak from the heart of "The Disillusionments of the Modern Ministry," not by any means as a disheartened minister nor a pessimist, for I believe in the ministry more than ever, but as one who has found conditions in the ministry quite different from what he expected, and whose ideals have undergone readjustment. In no way would I detract from the glamor and romance of preaching, but rather would seek to maintain the "vision splendid" in the "light of common day," and to discover that vision in different directions from those usually indicated.

In the first place, I was greatly surprised not to find a dearth of men in the ministry, for have we not been told for years with pathetic lament that "The harvest is great, and the laborers are few?" The laborers doubtless were few once, but ministering in three states for twenty-five years, I have been conscious of nothing but an over-supply of ministers. The harvest is great indeed, but it is not spoiling for lack of reapers, and here and there a minister is obliged to comfort himself by the story of Ruth the Gleaner, although the fields are raked cleaner than in the days of Boaz.

Having heard from childhood that the laborers are few, and having encouraged himself with the satisfaction that he was entering a sphere where men were sorely needed, a minister is surprised to find the churches well manned, with an abundance of candidates for most vacancies, and with not just that crying need for his own personal services which he had imagined. He

will find a place to go to work, but not with the consciousness that but for him that work would not be done. Was not the church which called him considering a list of men, and some of them good men and true of his own acquaintance, some of them possibly superior to himself? His call indeed may have deprived the church of the services of a better man. I have been at no time conscious of a lack of men, but all the time have been conscious of being crowded. I know the statistics may tell another story with the number of churches set over against the number of ministers in service, but it is my conviction that nothing lies worse than figures. Some churches count numerically, but not otherwise. Many of the listed churches cannot adequately support a man, and, worse than that, cannot offer a man's job. Many churches ought to be closed in the interests of the Kingdom, and I am proud to say that, as a member of the Board of Trustees of the New York State Missionary Society for many years I have had a part in closing not a few churches, which we did not kill, but found dead beyond possibility of resuscitation, performing the offices, not of executioner, but coroner; selling the properties and applying the funds to places of living need and opportunity. The saddest thing about some churches is not the pittance of salary, but the fact that being superfluous they cannot offer a man a sufficient field of endeavor.

It is my opinion that for the churches which have a right to exist there is no lack of men. The churches to which I have gone would have found good ministers if I had not appeared, and when I left them, there was no difficulty in securing my successor. As neighboring churches becoming vacant have consulted me, I have never been impressed with any distress on their part. The question was not, Could I tell them of a man? but, rather, Could I help them in choosing from the names presented? Embarrassment of riches!

From observation of the ministers as well as the churches, the same impression of crowding rather than scarcity arises. When you go to your first State Conference, I prophesy that you will be surprised to learn the placing of the men you meet. Some of the pastors of prominent metropolitan churches may not elicit your highest regard; and many a splendid man of

scholarship, refinement and genuine piety you will find stationed over a small remote church on a meagre salary. You will soon learn not to estimate your brethren according to the Year Book statistics. You will feel that it is poor economy for your denomination to keep some men in some places, not to utilize them more suitably. If there really were a dearth of ministers, I cannot believe such a waste of material would be tolerated. With such conditions prevailing within my observation, I confess I have never been moved to raise my voice in an hysterical cry for recruits. I cannot, for example, share in the alarm expressed by one of our national societies as follows: "Last year we graduated from our theological schools 140 men. Twenty-six of these are in other denominations, 26 do not enter the pastorate; leaving 88 to supply the year's loss. But the Year Book necrology shows 99 deaths, leaving us 11 short with no allowance for those who go to foreign fields, for those who leave the ministry and for growth. Probably we are failing by 125 to 150 yearly to train our own ministers." I have studied the necrology named and find as follows: Of the 99 ministers who died one was over 100 years old, 4 over 90, 18 over 80, 52 over 70, 46 being without charge, as some of them had been for many years. Moreover, 15 under 70 were without charge at the time of death. Therefore, these 99 deaths left not 99 vacancies but 38. One would hope that the 88 young licentiates might be able between them to fill those 38 vacancies created by death. There are uncounted reasons why young men should enter the ministry, but they are not mathematical.*

Closely connected with surprise at the supply of men is another, resulting from the same condition,—surprise that young ministers are in no particular demand. There has been a widespread impression that they were. My own observation is to the contrary. And one readily reconciles himself to this disillusionment, for what reason is there why a parish should desire a minister with little experience of life to minister to it in life's deepest concerns? I have been surprised, and this is only agreeable and cheering, to find the demand for a minister sustained and growing as he matures. Ministerial "depreciation,"

* The additional fact might be noted, however, that during this same year over 200 men left the pastorate in this denomination to enter upon other forms of activity—teaching, business, secretaryships in benevolent societies, etc.—Editors.

to use a business term, is not rapid. I observe that men over fifty are being called frequently to important posts. Incalculable depression has risen from the foolish propaganda justly or not called "Oslerism," that a man must do what he has to do quickly, that success must be achieved if ever in the thirties. It is not true that a minister is "idolized at thirty, criticised at forty, Oslerized at fifty, and canonized at sixty." Here and there is a Jeremy Taylor going up to London like an angel of light and establishing himself in public regard by a single sermon, but these are the exception. I am convinced that "he that believeth need not make haste." Let a man be thankful for any parish and serve it with all his heart, and maintain his patience and his sweetness and his quality and his ideals! It is more or less of an endurance contest, and "he that endureth to the end, the same shall be saved!" "In your patience shall ye win your souls," and also your ministerial standing. Dear Arthur Goodenough, of Winchester, Connecticut, in response to a circular inquiry as to the best years in a minister's life, replies that they are the years between sixty-five and eighty.

If you imagine that you are entering a sphere of endeavor where the laborers are few, where young men are especially desired and if you imagine that you must achieve success at once, "in the days of thy youth," if you imagine that the period of ministerial efficiency is short, and that superannuation is at hand, then I think you will be both disappointed and agreeably surprised. It is another frame of mind that I am commending to you. You should enter the ministry as in this regard your friends are entering Law, Medicine and Business, recognizing that the field is crowded, and expecting patiently and slowly to find your level and your largest, most appropriate task. The man who enters the ministry in this mood may hope "to see his seed, to prolong his days and to see the pleasure of the Lord prosper in his hand; to see of the travail of his soul and be satisfied." The prophet might well have had in mind middle-aged ministers, disillusioned by disappontment in their youth, when he wrote these words of cheer: "Even the youths shall faint and be weary and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be

weary, and they shall walk and not faint." If I may be pardoned for using a phrase from the athletic field, it is exceedingly important for a minister of the Gospel to "get his second wind."

The mood which I am commending has important Corollaries. Corollary I: A minister's early work in the ministry should never be considered merely preparatory. If a minister dies in the first year of his service he should already have done a genuine part of his life work. A country church should never be profaned by becoming a gymnasium for a young minister who is expecting to do his real work elsewhere. When you have been ordained and installed over your first church, you will be as truly a minister of the Gospel as you ever can be: you will be engaged from the first with the real thing. No minister is more truly a minister than any other minister. A minister is a minister as a father is a father and a son a son, as the Prince of Wales is no more of a son than the son of the poorest peasant. There are no degrees of sonship and no degrees of the ministry.

It may be that a man is fitted for a city church and that he may be called to the city from the country; but if he does not enter with all his heart into the spirit of country life while he is there, he misses a great opportunity. If a minister is likely to remain many years in his first parish; if he perhaps is to spend his whole life in the country, it is important to realize that today no church offers so distinguished a field as the Rural Church. Country Life is decidedly to the fore. The national Country Life Commission, the splendid development of the Agricultural College, the surveys of rural conditions by experts, the new interest of the city in the country with the development of country estates for city people, the magazines on Country Life, the development of scientific Agriculture and Forestry: interests like these are putting the Country Church in the "spot light." There never was a time when an alert ministry had opportunity to do such distinguished service for the country districts as now, a scientific, economic, social, educational, religious ministry. "Charlie" Gill has spent all the time since he left the Seminary in the country. As a result he has become an expert, has published a book on the Country Church founded on religious surveys of rural counties, and is now an officer of the Federation of Churches.

Persons of Cazenovia is one of the marked men of the State of New York. During the milder months he ministers to a wide outlying country with pastoral visitation, school-house meetings at the cross-roads, country fairs, ploughing contests, corn huskings, barbecues and the like. He has studied the rural mind and applied the gospel in terms of it.

The sweetest man I know in the ministry of New York is a minister of the love of Christ to a town seven miles back from the railroad, my next neighbor. Upon reading a college professor's magazine article on the deterioration of the rural church, he remarked, after glowing praise of the literary style, "If this dear brother only knew as much about the country church as he knows about writing a magazine article, how lovely it would be!"

I have heard on competent testimony that there are country ministers who, unable to hire domestic service, in order to spare fragile wives and to save their own dignity from comment, rise at four Monday morning and do the family washing, hanging it out before daybreak. Such men have a right to follow Him who bore the Cross!

As a second Corollary I would suggest this: The Opportunity of the Small Congregation. In the mood which I am commending, a minister will not measure his satisfactions in terms of salary or of congregations. You cannot gauge the humidity with a thermometer. I am not sure but that rare preachers endowed with that subtle magnetic charm which draws crowds, whose ministry has been thrilled from the first with spectacular response, have done us minor brethren harm, by suggesting the idea that that kind of success is the chief kind. So far is this from the truth that I believe it is abnormal. The normal method of the ministry is otherwise. Great preachers are so few as to be almost negligible: the work of the Kingdom in the main is done by unheralded men. I for one protest against allowing the exceptional few, who are in a class by themselves, to set the pace and the standard for the many. If a man enters the ministry with the idea that he is to be a spellbinder stimulated by a large and enthusiastic following, he is liable to disappointment, but by no means on this account need he despair of genuine success.

To speak in parable, I doubt if it does a faithful farm horse much good to take him to the County Fair to witness the exhibitions of his blue ribboned trotting brother on the track. The farm horse is not hitched to a sulkey, but to a loaded wagon. When he pulls the plough there is no applauding grandstand. He can't go a mile in ten minutes to say nothing of two. But it is the common horse, not the race horse that does the world's work. His success is measured not by records of speed, but by ability to draw loads, by years of honest service. One of the best points in a horse, I am told, is to be a good walker.

Appreciate the Opportunity of the Small Congregation! If you do not find a large congregation in front of you, stop expecting one! Be not like the professor who entered the lecture room where but one student was present and began, "Gentlemen," and then in inglorious retreat began again with "Sir." Expect what you are likely to get! I have read many schemes for luring a large congregation, musical program, sensational topics, stereopticon lectures, just now moving pictures. I have never read but one article on the opportunity of the small congregation and I wrote that myself.

Why should not a minister say to himself with reference to the evening service, for example, something like this: "Under normal conditions I may count on about so many to be present, 75, 37, 11. I shall expect that number. I shall prepare myself for that number. I shall show no irritation and no disappointment before the 37 because I shall not feel it: 37 is what I expect and am prepared for." Our Lord was all the time trying to get away from the multitude in order that He might open his heart to the few who remained behind and wished to understand. He told his parable-stories to the crowd, but in the upper room He told just what He meant. It was a great discourse He gave to the one Samaritan woman by the well. His profoundest words, perhaps, were spoken to a man who came to him by night in a solitary interview and heard of the "New Birth." I have heard a quaint story of an old-time preacher, who after a powerful sermon had an auditor come to him with the bromidic remark, "It was a shame that you had to preach such a sermon as that to such a few!" "Few," the preacher

replied, "There were quite as many here as I should care to account for at the Day of Judgment!"

A Third Corollary of the proposition before us is that the Modern Ministry, like Modern Agriculture, is INTENSIVE. In both spheres the modern message is to cultivate highly a small field. If modern intensive agriculture can make abandoned New England farms pay, doubtless a modern intensive ministry can give a new value to almost abandoned rural churches. This work is being splendidly done today. If there are few outstanding preachers of eminence, there are thousands of nobly equipped men in small churches who are glorifying obscurity. The rural church was never so well served as now. And when a man looks back upon twenty-five years of service and realizes that he is one of thousands of similar ministers, who in village hamlets as truly as in metropolitan pulpits, have been preaching a Modern Gospel: that through this generation of honest preaching far and wide, by anonymous men, great things have quietly come to pass: Philosophy and Religion coming to better terms; the Warfare of Science and Theology ceasing without humiliation to either side; the message of the Holy Scriptures through modern Biblical Criticism, digested and preached, being restored to its native simplicity and charm and power, and the Real Bible given back to the people; the social message of the Lover of Men so thoroughly preached that the Industrial world seems likely to discover its sorely needed Rejuvenator and Savior in the Savior of men: when the humblest modern minister of the present generation realizes of what a glorious and triumphant movement his ministry has been a part, he thanks God and takes courage!

And now in the War we are passing through the Greatest Crisis the world has known since Christ hung on Calvary. We pray that the people lying in darkness may see a great light, even the "Light that lighteth every man!" Shining leaders will doubtless appear in the Providence of God; but if the country, if the world, is to be roused by the Gospel Alarum to behold the Light of the World, then the torch must be carried to every village and hamlet, and be borne for the most part by unheralded men. To be such a Torchbearer should be satisfaction and glory enough for any Christian man.

FOUR LECTURES ON PREACHING.

Delivered Before the School March 28-31, 1916.*
By Rev. Washington Gladden, D.D., LL.D.

I. THE PREACHER AS TEACHER.

In his last prayer, Jesus said, "As Thou hast sent me, even so have I sent them into the world." We are teachers of truth. This is the character which He chose to appear in. "To this end I was born, that I should bear witness to the Truth." His life and death bore witness to the truth that Jesus came into the world to be a teacher. The meaning of the cross appears when we hear him praying, "Father forgive them for they know not what they do." No church has honored Jesus as Teacher as it should have. There is nothing that the church needs to-day so much as to exhalt Jesus as a teacher. If the church would take the teaching of Jesus about life and would make it the rule of life. we should soon witness a marvelous transformation of society.

The Nature of the teaching by the minister should be the Substance of the Teaching of Jesus Christ. Not the truth which is in Paul, Apollos, James or John. The word of Jesus Himself is the authoritative word. On this we take our stand. Paul, Peter, James and John learned all they knew from the Master. Let us go to the fountain head. Our system makers have not given to Jesus the preeminence which belongs to Him. Some say we know very little about Jesus, but we can yet say that the chief thing about Him we know very well. We know His large significance in the world and the substance of His

* The first two lectures are summarized here; the latter two will be summarized in the next (November) issue. Since giving up the active pastorate of the First Congregational Church, Columbus, after his service there, 1882-1914, Dr. Gladden has continued in the leadership of a men's Bible Class there and in speaking in the cause of International Peace. He was on a lecture tour when he delivered these lectures.

message to men. We know what He made religion to be; what good He offered to mankind, and what good actually flowed from Him into the common lot. This we know, and tha tthis will not be taken away from us, we know.

What is the Substance of the Teaching of Jesus Christ? First: The Declaration that the Kingdom of God is Here! He put this First. It is not a future possibility, it is a present Fact! Intelligent and hearty acceptance of this will make a great difference in our way of living and thinking. The Kingdom of Heaven is the Kingdom of Life. *THE* LIFE! We pray that the Kingdom of Heaven may come, for it is always coming. But it is here as the leaven is in the meal. We should not fail to see it until the whole is leavened. The kingdom is present wherever there are individuals responding to the laws planted within their souls. Wherever human nature is developing normally, there is found the presence of the Kingdom of Heaven. Love, Joy, Peace, etc.;—wherever these exist there is the Kingdom of Heaven. We have never known a human life in which these elements did not exist in some measure and there we witness the answer to our prayer, "Thy kingdom come." It is an invincible power now at work in the world, but it is a sad fact that we often pass by these tokens without heeding them. But "except a man be born from above, he cannot see the kingdom of God." We seem to be stranded here in the world and living on a tradition of what has been or a promise of what is to be. We hope the time will come when heaven will come down upon earth. But today Beelzebub or Mammon rules. And the Scriptures seem to give sanctity to these views, but we must learn to interpret these statements. We must learn to see that God is the ruler of the universe, always was, and always will be. And a God over whom another power could hold sway in any part of the universe would be a God to whom we could not give affection. God is in his world today and there is as much God in the world today as there ever was. He is as accessible as he ever was. The Christian teacher has no more important business on his hands than to convince the church, the CHURCH, that this truth is true, TO-DAY. The Kingdom of Heaven is HERE!

Second: Love is the Law. This is the way of illustrating

the Kingdom of God. Toward men it is the wish to share with our fellows the burdens and blessings of life. Instead of trying to get as much as we can get, we are to give as much as we can. Friendship holds within it all morality and all religion. Be friends with all men. We should make it our aim in life to spread friendship. This is the end of life. It is the law of Spiritual Life as the law of gravitation is of Physical Life. Just in proportion as men have ignored this principle, trouble, misery, strife, confusion and disaster have been visited upon them. This is in the deepest sense the natural law of human relationships. It is as verifiable as any law of physical life. There are no penalties so sure and deadly as those which follow the disobedience of this law of love RIGHT NOW. Some think that in the days to come this law may come to its own, but the law of greed holds forth now. But it is the task of the religious teacher to show that this law is the law of the farm and shop and office and study and drawing room. That it is the law of nations also. That all our life must be organized around this. THE BUSINESS OF LIFE IS FRIENDSHIP. It is for us today and there can be no peace for the world except through an acceptance of it. A great many of our church members to-day are still in doubt about this being practicable.

Third: Divine Fatherhood, with its corollary of Divine Brotherhood. Man must know not only his environment, but his connection thereto. The world mothers us all and it will mother us forever. The mighty fact of the parenting mother-love of God must ever be one of our choicest possessions, as Shumacher in his Poem, "God and Man." The truth of Brotherhood rests on the truth of Fatherhood. Our democracy can have no other sure foundation.

Fourth: Truth in which revelation culminates. The manifestation of God in Christ. I John 1, "That which was from the beginning," "That which we have seen." This must represent the mind of the beloved disciple. That Jesus Christ was the manifestation of God to man. He is the reason and life of God appearing to men in the form of a man. The "word made flesh." Respecting the content of His Being we may well refuse to talk. All attempts to speak of the attributes of His power are beyond us, but this character we can speak of. We know

that our God is human for there is the revelation of Jesus Christ.

Fifth: Friendhood of the Spirit. The "Comforter," the Spirit which comes in His name is the Spirit of Christ which was given to him in fullness. The working truth in Christian experience. The eternal Christ is always in vital relations to all who will receive him. He is always near. If this is truth, it is a tremendous truth. So far as the scriptures are concerned, there is no doubt about it. The outlook was to a time when inspiration should be our daily bread, when our sons and daughters should prophesy. Charles Wagner in "The Better Way" shows the way of obtaining this power. Such a comradeship is utterly rational.

These are the words of the Great Teacher. The friendship of the spirit is a practical fact upon which we can build our lives. Of such a truth as this we should not allow our people to remain ignorant. The first requirement is that we should know it ourselves.

II. THE PREACHER AS PROPHET.

Ever since man became human he has had some sense of a realm outside of, or above, this scene, inhabited by different powers. Medicine men and others have been accepted as representing these powers. This was not always superstition and delusion. It was the human intellect trying to grasp an eternal truth. The attempts of every savage man were attempts to embody feeling that (1) The visible world is part of an invisible world, and (2) Harmonious relations with this other world are our highest ends. We still have priests and millions know no access to God except through mediators, but we are all kings, priests and prophets, for if "ANYONE has ears to hear, let him hear." Some of the greatest prophets of our time have received no ordination.

Hebrew prophets had certain things said of them which should be true of all modern prophets: (1) Man of God. His personality is consecrated. He is not his own, but God's man. (2) Servant of God. (3) Does the work of Interpreting. (4) Foretells events. These were claimed by many ancient prophets who believed themselves to be in such close relation to

God that things were made plain to them. But in the Bible most of the prophets are moral and religious teachers, although they sometimes point out consequences of obedience and disobedience. But this is largely made conditional upon the response of the people. Sometimes where the prediction is unconditional it is averted as in Jonah. There is a certain predictive element in all prophetic literature. Modern science has a predictive element. Laws of the moral and social world are ascertainable which apply to the future. When our own great prophet, the greatest of our prophets, said that "our nation could not permanently remain one-half slave and one-half free," he uttered a prediction which seemed visionary, but was based upon permanent laws. The great preachers of all the ages were those who reproached kings and the wrongs done in all departments of life. They have been prophets in every sense of the word.

The prophet is a teacher, for he unfolds the principles of the kingdom. He is also an evangelist, for it is his business to convince men of sin and righteousness. But the prophet's relation to the community is that of teacher of the truth which relates to the common life and to apply the laws of God to individual and social affairs. Such was the function of the older prophet and such is ours.

The message of Christianity, some say, is to the individual. If individuals are only truly converted, all social good will be assured. Get the men and women into the right spiritual condition and the environment will take care of itself. Others say the environment is everything. This is one of many cases in which a half truth is an utter falsehood. In buying a carpet one must have two dimensions, one alone is worthless. A projectile must have both weight and velocity; one of these alone will not suffice. It is absurd to imagine that the environment is everything, or that the individual character is all. The old prophet is largely concerned with the environment. Is this rational? In the parable of the sower, three-fourths of the seed was choked because of falling into bad environment. It is futile to sow wheat in an underbrush or briar patch. Men are saved in the slums, but mainly because they are taken right out of the slums and put into a warm atmosphere such as the Water Street

Mission. Evangelism without housing reform, etc., is futile! The environment must be changed first. In the well-to-do families of our cities what influences are raining upon children to make them vain, superficial and dissolute! It is difficult to obtain a rational life in the midst of a luxurious life as well as in the slums.

The preacher will often feel while preaching that he is a voice crying in the wilderness. You will sometimes wish for the spirit of Huss or Savonarola to scourge the habits and manners of the people. The work of winning individual souls is often blocked by other conditions; the prophet often finds another phase hostile to the better life of his people. This is the political organization by which they are surrounded, a power that should be ordained of God. But often it is not, and it becomes the strongest element which contends against the preacher. Almost all Hebrew prophets stand out in their dealings with the rulers of the people, many times denouncing the measures of their administration. They constantly sought to bring the political life into harmony with the will of God. The preacher today cannot help see what the old prophet saw. Civil government touches men's lives in more ways than any other institution, except possibly the family. Bad government is deadly and confusing. This part of the environment of his parishioners is an element which the preacher cannot ignore. Civil and political conditions furnish a large share of the moral atmosphere which our people are breathing. Political conditions affect many sides of the people's religious life. What the law demands must be just. What the magistrate does must be right. This is a moral code by which millions of Americans direct their lives. In the governments of the states and cities, much is done to make us sorry and ashamed. Our city and town governments affect most directly these people. The prophet's business is to praise the good as well as to condemn the evil. But most of us will live in communities where political machinery will be smeared all over with corruption, where vice is lawless and all circumstances indicate that lawbreakers can purchase immunity. To live in a place like this is a liberal education in immorality and dishonesty, conniving at the social evil, political boodling, etc. Bad Government is the most hostile

element that the community contains. Shall the preacher ignore a hostile force like this? He must do what Isaiah, Hosea and Amos did. He must talk right out in meeting about the wrongs which he feels strongly against. There is no excuse for a Christian preacher who keeps silent in the presence of evils which infest so many of our cities.

Another phase of this subject is in regard to the injustice and dishonesty which have been working themselves into our commercial and industrial life. These form complex conditions which the law does not define very well. Our industries and trade have been 'de-personalized.' When combinations are ruled by selfishness, they become oppressive. Much of our industry is saturated with immorality. A system of oppression has been growing up here under our laws which has permitted an accumulation of powers in the hands of the privileged few. This state of things cannot continue. It produces moral conditions which breed unsocial tempers. It has bred deep prejudices between employer and employee. It is not good for the multitude to feel that the power is in the hands of plunderers. One thing only can reverse conditions. The new industrial order must be moral. These combinations must feel their responsibilities to others. It is our task to convince big and small business that every other road leads to ruin. Nothing else can save except the consciousness of fellowship and brotherhood among its members and free devotion to its welfare. This is our task: the moralization of this huge industrial order. The lawmakers will have much to do. Never was there such a call for good men in the legislatures. But the creation of public opinion which can solve such problems and upon which legislators must rely is the work of the preacher. It looks as though the critical hour in the growth of the Kingdom of God has come.

Do we believe that the law of love is the law of life? That in this realm as in any other, He is able to give peace and welfare? The hour has come in the conflict of the ages for the decisive struggle and it is no time to be faint-hearted. We stand before this mighty task of ours with a great hope. The truth that the world needs is committed to us and we shall speak. We believe that it will be mighty through us for the upbuilding of strongholds.

BOOK REVIEWS.

Biblical Nature Studies. By Rev. Andrew W. Archibald. Boston: The Pilgrim Press, 1915. Pp. xi, 220.

Dr. Archibald is a graduate of the School of the class of 1876. In the volume now under consideration he has given the fruits of his loving study of the Bible, his wide acquaintance with literature, and his extensive knowledge of nature in its various aspects through keen observation and far-reaching travel. The result is a little volume of much literary charm and keen sympathy with nature. Dr. Archibald knows his Bible well and his interpretation of nature as reflected in its pages and as illuminated by a wide acquaintance of nature derived from his own experience has given us a little volume of helpfulness and charm which we thoroughly commend to our readers.

WILLISTON WALKER.

Selections from the World's Devotional Classics. Edited by Robert Scott and George W. Gilmore. 10 volumes. Funk & Wagnalls Company.

This is a well chosen and valuable series of selections from the best of Christianity's devotional literature, and its publication is especially welcome and opportune in our day. For the age needs all possible aids to meditation and inspiration to worship. In the hectic rush and strain of modern society and the physical and mental horrors and awful spiritual upheaval of war, the mind welcomes fellowship with spirits which can bring calmness, vision, uplift, hope, comfort, and minister to men and women, weary of life's din and pressing problems, by bringing them into the presence of supreme values and into communion with God.

All such collections of extracts are open to valid criticisms; but they also have their usefulness for busy people. In these ten pocket volumes is compressed at least some of the best of old friends, whose lives cover twenty-one centuries. The selections range from the Apocrypha and the Apostolic Fathers to George Matheson and Austin Phelps. Here are Augustine, Bernard of Clairvaux, Thomas Aquinas, Eckhart, Tauler,

Thomas A Kempis, Boehme, Jeremy Taylor, Baxter, Pascal, Bunyan, William Law, and many others. Brief biographical descriptions precede each selection, and prayers by Beecher, Stevenson, Dawson, Rauschenbusch and others are interspersed. The volumes will be found helpful not only in private devotion but in the culture and training of those who must lead in public worship. The set is a worthy successor to the series of sermons already published and may well find a place on the busiest minister's shelves.

Henry Hallam Tweedy.

Christ's Experience of God. Rev. Frank H. Decker. The Pilgrim Press. Pp. 335. $1.25 net.

In this volume the minister of the Church House in Providence, R. I., gives not only his interpretation of the experience of Jesus but the testimony of his own life to the divine fellowship and the record of its transforming power. Jesus is viewed as having had a "perfectly natural birth," made in all respects like other men, all of whom are children of God. He chose to fulfil the relationship of Son, did God's will perfectly, and so became one with the Father. This conception, the author maintains, does not make Jesus less divine, less the world's Savior, but more. His experience is open to all men on the same conditions. These the book details in a series of studies of passages from the New Testament, which are gathered together in an appendix. The teachings of the book the author has tested in his spiritual clinic for all sorts and conditions of men, with whom his work brings him into daily contact. To the superficial reader it will seem, as President Hyde suggests, merely one more collection of pious platitudes. Studied and verified in experience, it will profoundly impress one with the reality of religion and bring home the practical power and infinite worth of "the life that is life indeed." President Hyde writes an appreciative preface. "A very thoughtful book with which I find myself in constant agreement in all of its main positions," is the comment of President Henry Churchill King. "I cannot doubt that it presents with great fidelity the inner meaning of Christ's own life and teachings."

Henry Hallam Tweedy.

The Twelve; Apostolic Types of Christian Men. Edward A. George. Fleming H. Revell Company. Pp. 235. $1.00 net.

This is a frankly popular and homiletic series of studies, evidently drawn not only for the sake of depicting the characters of the first friends of Jesus but, as the sub-title indicates, of bringing a message to the friends of today. In this task the author has succeeded admirably. The sketches are clear, vital and unfailingly interesting. Those to whom the Twelve are a mere catalogue of names will find here a group of distinct and broadly human personalities, brothers in the flesh as in the spirit, whom it is abundantly worth while to know. Matters of critical scholarship, though the author is evidently no stranger to these, are for the most part very properly laid one side. In such a study of John there was no time, whether or not there was need, to discuss the assumption that the apostle was the author both of the Fourth Gospel and of the Apocalypse. The statements, however, that while Matthew gives the fullest account of the Sermon on the Mount, "he probably does not record all that Jesus said," and that the apostles wrote "the most wonderful literature ever produced," are, to say the least, unguarded. The concluding chapter on the Twelve in tradition, art and literature is rewarding and forms a fitting close.

HENRY HALLAM TWEEDY.

An Art Philosopher's Cabinet. George Lansing Raymond, L. H. D. Quotations selected and arranged by Marion Mills Miller, Litt. D. G. P. Putnam's Sons. Pp. 403. $1.50 net.

There is an old saying that the church is the art school of the common man. If this be true in any degree, it behooves the minister, who has often much—in some instances altogether too much—to do with the building and decorating of churches as well as with the education of the taste of a community, to develop his own aesthetic nature and by reading and cultivation to become a champion of the beautiful as well as of the true. One admirable aid in this task, a sure arbiter of good taste and sound aesthetic judgment, will be found in this volume. It is a col-

lection of extracts from the writings of one of America's foremost art teachers and critics, and contains in brief compass the epitome of his entire system of comparative aesthetics. In these brief passages, presumably the most pregnant from his many works on the theory of art, the busy man, who has no time to carry on extended studies in the literature of aesthetics, will find a wealth of interesting and helpful teaching. Painting, sculpture, architecture, poetry, music, oratory, ethics and philosophy all enter into its composition. The minister will be stimulated not only to appreciate more highly all art, his own included, but to realize the relation between art and religion, and to use the treasures of art in his attempt to develop the beauty of holiness in individual characters and in the life of his community. Professor Raymond's friends and pupils, and all who labor in the field of art and who love beauty owe the Editor a debt of gratitude for making the author's wealth of learning available for the general reader.

Henry Hallam Tweedy.

The Christian Doctrine of Prayer. Edited by James Hastings, D. D. Chas. Scribner's Sons, New York, 1915. Pp. xi + 448.

This book is the first of a series of six volumes on the great Christian doctrines, to be edited by Dr. Hastings, the well-known editor of the "Dictionary of the Bible" and the "Encyclopedia of Religion and Ethics." The topics to be dealt with in future volumes are Atonement, Faith, the Holy Spirit, Miracle, and the Person of Christ.

This volume on Prayer is divided into twenty chapters, some of the titles of which are "The Nature of Prayer," "Scientific Objections to Prayer," "The Value of Prayer," "The Perplexities of Prayer," "Encouragement to Prayer," "Answers to Prayer." Most of the chapters are systematically divided and subdivided, and after a preliminary statement under each subdivision by the Editor, numerous quotations, and chiefly from contemporary devotional theological literature, are introduced in support of the views expressed.

Opinions will probably vary widely as to the value of a series of works of this sort, and of this volume in particular. Un-

questionably there is much that is timely and well put, both in the editor's statements and in the quotations. And certainly the fundamental importance evidently attached to the problem of prayer in theological theory is highly defensible. But it may be safely asserted that many readers will feel that at certain points the editor's philosophy of prayer is lacking in thoroughness and unsatisfactory in some of its principal conclusions. The whole subject is one which must be handled with carefulness, but also with courage. Possibly there may be times when an adequate treatment of the wounds of religious doubt is to be found in mollifying surface dressings, but there are undoubtedly times when deep probing is necessary before satisfactory results can be obtained.

D. C. MACINTOSH.

What May I Hope? An Inquiry into the Sources and Reasonableness of the Hopes of Humanity, Especially the Social and Religious. By George Trumbull Ladd. Longmans, Green & Co., New York, 1915. Pp. xv. + 310.

In this book we have the last of a series of volumes in which Professor Ladd undertakes to present in popular form the practical gist of his philosophy. The earlier numbers of the series were entitled, respectively, "What Can I Know?" "What Ought I to Do?" and "What Should I Believe?" After a general discussion dealing with such topics as the nature, sources, rights, limitations and practical uses of hoping, the author proceeds to a consideration of particular hopes, especially the hope of moral perfection, the hope of immortality, and the hope of a Divine Kingdom. The chapter on immortality, in view of the author's familiarity with scientific results in physiological psychology, is to be commended as particularly valuable.

The purpose and point of view underlying these last four of Professor Ladd's numerous volumes are indicated in these words: "We can now see how all the four questions which have occupied us in this series of little books, may be looked back upon as somehow subordinate to this one, What May I Hope?—especially with regard to the ultimate goal of humanity. For you and I are human; and our fortune here and destiny in the beyond is wrapped inextricably up in the fate of

the Universe; and this, if there be a God, surely rests in the divine hands, and no violence or craft or wisdom of man can wrest it from them. What, then, is the fatal objection that should deter him who has the right kind and degree of faith in God, from arguing thus with himself? My supreme hope is that of a Divine Kingdom; my most controlling and comforting faith is personal trust in its king; my most rewarding and obligatory duty is His service; my highest and most worthy knowledge may be looked upon as growing wise in His ways."

D. C. Macintosh.

A Critical and Exegetical Commentary on the Epistles of St. James. By James Hardy Ropes, D. D., New York. Chas. Scribner's Sons, 1916. (International Crit. Comm. Series.)

Subscribers to this standard series will feel well repaid for their outlay in this latest volume. American subscribers will feel particularly gratified that the standard of scholarship is again placed on a level at least as high as in England or Germany. As with the volume on Judges by Geo. F. Moore, the colleague at Harvard of Professor Ropes, the work done is no mere eclectic reproduction of German and English criticism, but first hand, original research.

This quality of accurate industry is specially apparent in Professor Ropes' study of the textual problems. He has now furnished a practically exhaustive study of all the textual material for at least one of the New Testament writings.

Even Mayor's voluminous and scholarly work will now be superseded; for Professor Ropes adds to the qualities of his English predecessor a sober liberalism of judgment more consonant with modern inquiry and the reader familiar with the results of recent investigation along the lines of comparative religion, and literary interrelation will no longer be repelled by the exparte attitude of the apologist. American scholarship is to be sincerely congratulated on this contribution.

B. W. Bacon.

Yale Divinity Quarterly

BOARD OF EDITORS.

Schuyler Pratt, '17, Chairman.

C. B. Grubb, '17, R. H. Bowen, '18,

R. E. Phillips, '17, R. L. Calhoun, '18.

Prof. Henry Hallam Tweedy, Faculty Adviser.

Frederick Lynch, '97, Alumni Adviser.

E. E. White, Business Manager.

SUBSCRIPTION PRICE, 50 CENTS A YEAR, IN ADVANCE,

Otherwise, 75 cents a year. **Single copies, 20 cents.**

The date upon a subscriber's address, indicates the expiration of his subscription; it is therefore a receipt for payments made. It is considered sufficient notice that the subscription has expired. Watch it, in order to make renewals at the advance rate. It will be assumed that a continuation is desired unless notice to the contrary is received. But in accordance with postal regulations a delinquent subscriber cannot be carried longer than six months after expiration of his subscription. *Please notify us immediately of all changes of residence.* Address all communications to the Yale Divinity Quarterly, BOX 917, YALE STATION, NEW HAVEN, CONN.

THE ANNIVERSARY EXERCISES.

Instead of the usual service with the Baccalaureate sermon, a memorial service for President Timothy Dwight was held in Marquand Chapel Sunday afternoon. The members of the faculty and of the Senior Class attended the service in academic dress, and Professor Walker conducted the exercise.

After the invocation by Professor H. B. Wright, Professor Porter delivered the first of the memorial addresses, on President Dwight's work as a scholar. His work as a New Testament scholar was so closely bound up with his striking personality that the two cannot well be separated. His first important exegetical work was done in 1868-9, when he took a stand both against the conservatism of Princeton and the radicalism of the Unitarians on the question of Paul's treatment of original sin and a limited atonement. The work was a strong defense of the scientific method in exegesis. Then in 1881-2, Dr. Dwight was one of several

scholars who discussed difficult doctrinal passages in the Journal of Biblical Literature and Exegesis. His problem was the problem of Paul's Christology, and his treatment displays the "fairness, the caution, and the balanced judgment" which marked all of his scholarly work. For him, the divinity of Christ was not a dogma, but an experience. He served as one of the New Testament critics on the American Revision Committee, 1872-81, and added to his exegetical works an extensive set of notes on Meyer's commentary on most of the New Testament epistles. His last work in the special field of criticism, and the most elaborate of all, was a translation of Godet's comprehensive commentary on the Fourth Gospel. Dr. Dwight added 150 pages of closely printed notes which represent his last exegetical work before he became President of the University in 1886.

His most characteristic work, however, was published later. In 1899 his sermons, "Thoughts Of and For the Inner Life," gave the key to his whole work of New Testament criticism, for his scholarship was concerned first of all with the inner experience of the author whose work he was studying. His critical research was always hidden modestly under the guise of an editor's or a translator's comments, and his work was invariably dedicated to the students with whom he lived. In all his activity, he was "a Johannine Christian." Divine fellowship, likeness to Christ, growth in religious experience—these things made up for him the essentials of Christianity. He cared relatively little for dogma; he was constantly concerned with the religion of the first chapter of John—the religion of personal influence.

Professor Bacon delivered the second address, on Dr. Dwight's life and personal work. The speaker adopted as his central thought a sentence from Hebrews, which declares that the reward of past generations is not complete without the work of the generations that follow. The men who have striven through all time in the service of God fill the spectators' seats to watch their work carried on by their successors. Among these witnesses now stands President Timothy Dwight. He was born of a line which included some of Yale's greatest servants, the grandson of the first President Dwight, and nephew of the man who founded the School of Religion. The foundation of a theological school was one of the dreams of the elder president, and it was made possible by a gift from his son, another Timothy Dwight. Into this environment came the grandson of the president. He was trained in Yale College, in the class of 1849, in the School of Religion, and in Bonn and Berlin. He returned to New Haven in 1858 as Assistant Professor of Sacred Literature in the Theological School.

It was a time of depression and discouragement. The powerful work of the first faculty, Taylor, Fitch, Goodrich, and Gibbs, had come to an end. The endowment was less than $58,000, and students were few. The war very nearly closed up the School. The young Professor Dwight faced this situation squarely, and with a new corps of fellow-workers, Fisher, Day, Bacon, and Harris, he led a reconstruction that restored the School to all of its former strength.

In 1886, Professor Dwight became President of the University, but he maintained his especial interest in the Theological School. His work of building never stopped. He built lecture halls and laboratories, he built Yale tradition, and he built character in the students and professors with whom he came in touch. In his later years, after he had resigned to his successor the burden of the presidency, he walked among the people of New Haven "as a living example of a man whose conversation was in heaven."

THE GRADUATION EXERCISES.

The ninety-fourth anniversary of the School of Religion was observed Monday morning in Marquand Chapel, President Hadley presiding. Professor H. P. Beach offered prayer for the work throughout the world. J. W. Rahill, '16, spoke on "The Contribution of Christianity to Socialism"—a spiritualising force, a wider vision, and the God of Jesus. E. A. Thompson, '16, spoke on "The Life of Service"—in which the self is subdued and man lifted to the level of the divine. Dumas Malone, '16, spoke on "A Ministry to the People"—following Christ in answering the call of the common folk in need. R. L. McQuary, '16, spoke on "The Faith of our Fathers"—the idea of the kingdom of God which in our personal religious experience gives us its old moral dynamic and makes us true apostles to our own age.

Professor E. Hershey Sneath gave the Address to the Graduating Class. The real aim of all education, he said, is to develope a true sense of values. The supreme values of Christianity are ethical but powerfully and subtly the temptation to wrong evaluation by overemphasis of the rational, emotional or the expressional operates. The attitude of hostility to doctrine and creed taken by so many to-day seems a mistaken one. Man is bound to have a philosophy of religion. But a religion whose essence is dominantly theological is a very poor religion.

Similarly emotion, over-emphasized, often tends to deaden volitional effort, becoming immoral because of its self-centered character. This pietism makes for moral atrophy. It keeps the soul in its closet when it ought to be in the highways. It lingers on the Mount of Transfiguration when it ought to be on the plains below. Undoubtedly there is a quietistic and mystical element in religion that refreshes the drooping spirit, that yields glorious visions of immortal truth and often floods the soul with holy peace and joy. But it is only genuine when it is charged with moral power, shot through with ethical inspiration and purpose. It is the reward of duty done and it leads to further and larger duty.

The will is the source of the third temptation to wrong evaluation; in over-emphasis on sacrificial rite and ceremony. The error is not in failure to recognize the ethical nature of religion, but to properly estimate the real nature of the moral obligations and the name by which they are to be met. The more fundamental form of volitional functioning is work. In Jesus we have a great teacher who sees eternal life to consist in character that expresses itself in righteous living. His blessings, his exhortations, his

explanations, his penalties and his rewards are all ethical in their character. Religion consists in right relations with God, with man and with self. A lofty ethical pragmatism expresses its very essence. Jesus was the sublimest spiritual pragmatist of all history. He was the incarnation of the spirit of service and he labored with unflinching fidelity to establish a kingdom in which those should be grestest who were willing to become servants.

This is not merely morality, but religious morality. It implies the tremendous advantage which preachers and workers of righteousness have over the large body of earnest workers in the moral vineyard, who toil without the inspiration and help that come from a profound faith in a God of righteousness, who is in all and over all, co-operating with His people for the realization of His kingdom in the hearts of men. The new heavens and the new earth, wherein righteousness is to dwell, shall not pass away. Transiency is written on the face of all things, but the kingdom of highest values shall endure forever.

The Alumni Luncheon.

Following the Commencement exercises about eighty of the alumni, faculty, the graduating class and guests, enjoyed the annual alumni luncheon in Memorial Hall. Rev. Joseph Anderson, D.D., of Woodmont, said the grace; Rev. Harry R. Miles, '92, of New Haven, acted as toastmaster. The Rev. Newell M. Calhoun, '74, a member of the Yale Corporation, as the first speaker, recounted briefly the increase in the faculty, the endowment, and the importance of the School to the University during the years of his connection with it. President D. N. Beach, D.D., of Bangor Seminary, told that when he came as a student, in the class of '76, the School was housed in "Divinity College," a single dormitory separated from the "secularizing" influence of the Academic Department by an open gap beyond the present site of Durfee Hall. During his course in the School, Edwards, and Marquand Chapel were built and Taylor was begun. The work of the School was in the hands of Timothy Dwight, Leonard Bacon, George Fisher, and Samuel Harris, "four tremendous men." Lyman Beecher came in as a lecturer and the Beecher lectureship was established. And the work of that time was "only a beginning." "The inference," concluded President Beach, "is that progress is due to the personality of big men."

Rev. C. A. Dinsmore, '88, of Waterbury, contrasted the old theological systems, built up by deduction from philosophical generalizations, possibly faulty, with the new type of theology, built up by scientific deduction from the observed facts of life. That sort of teaching, for which this School stands, can never be demolished.

Rev. Geo. L. Paine, the rector of St. Paul's in New Haven and a Harvard graduate, stressed the necessity for practical religion, fair interpretation of Scripture, and breadth of view on the part of the modern minister.

The fifth speaker was Rev. Robert E. Brown, '04, of Waterbury, chair-

man of the committee in charge of the endowment for the Dean's chair. The work of the committee is progressing slowly because few of the alumni seem to realize the significance of small gifts. It is necessary that in glorifying the faculties of the past, the professors of the present shall not be slighted. A splendid working test for a minister to apply to his message is this: "Would I say these words if Professor Bacon, or Professor Walker, or Professor Porter were present?" The debt which each outgoing class owes the professors can never be squared, but the proposed endowment gives a chance for at least a small expression of appreciation. Gifts of a few dollars, if they come from every alumnus who can give, will raise the total to the $100,000 required.

The Senior Class speaker was Mr. F. W. Shorter. He expressed the appreciation of the class for the helpful training of the School.

The last speaker was Dean C. R. Brown. He faced three problems when he was called to the School five years ago; all are now well under way to solution. The first was to draw up in co-operation with the other University heads, a larger plan for the School's activity. Dean Brown himself was the seventh man giving his whole time to instruction in this department. Professor L. A. Weigle will come next fall as the fourteenth. The second was a larger endowment. Then the endowment was less than a million dollars. A year later the first gift of $100,000 came from Rome. To-day the increase has reached $815,000 of the $1,500,000 originally planned. The third problem was, in a certain sense, one of advertising. "And every Sunday from September to June in the last five years," said Dean Brown, "I have got out my sermon and preached it either to the students of Yale or to an audience outside of New Haven." The great task of the School to-day is to provide leaders for Protestant Christianity. In many communities the churches are marking time. The sensational evangelistic campaigns conducted in some of the large cities are a pitiful confession of impotence and the desperation of churches which cannot hold their own without artificial stimulus. The challenge is a mighty one, and the School of Religion is striving to meet it.

The report of the nominating committee was accepted unanimously, and the officers were chosen for the coming year as follows: President, Rev. Robert E. Brown, '04, of Waterbury, Conn.; Vice-President, Rev. Shepard Knapp, D.D., '97, of Worcester, Mass.; Secretary-Treasurer, Rev. Harris E. Starr, '10, of New Haven.

SCHOOL NEWS.

Professor D. C. Macintosh leaves in June for Europe to enter the Canadian ambulance service at the front. Besides the work of the Red Cross corps, there is frequent opportunity for religious work among the men in the trenches, and Dr. Macintosh plans to spend the entire summer on the Franco-Belgian lines. Several students in the School may spend a

part of the vacation in Y. M. C. A. work either in the French or in the British army.

The University Corporation has announced the appointment of Mr. John Clark Archer as Assistant Professor of Missions in the School of Religion. Mr. Archer was graduated from Hiram Collegee in 1905, and from the School of Religion in 1914. He received the degree of M.A. from the Graduate School in the same year. After a year's work at Harvard, he returned to the School last fall as Lecturer in the Missions Department, as announced in the November, 1915, Quarterly.

A son, Edwin Curtis, was born to Dr. and Mrs. George Dahl on April 17th.

Dean C. R. Brown was the preacher at the University service on Sunday, May 7th.

Professor N. E. Richardson's class in religious education was dismissed at five o'clock on May 19th for a "hike" in the woods beyond Westville.

Several members of Professor Bailey's classes in sociology accompanied the party of students from the University which visited New York on May 6th. The trip included the Metropolitan Life building, the prison on Blackwell's Island, the Bowery, and various other spots of sociological interest, and the party returned to New Haven about midnight.

The Middler Reception.

The Middler Class held its annual reception in the Trowbridge Memorial Library on Friday evening, April 14th, at approximately 8:30. The guests who had assembled by that time were permitted to entertain each other for a half-hour before the serious program began. The rear of the library had been converted into a stage, carpeted with a Persian rug, framed in palms, and lighted by an electric reading lamp-footlight, fed from the offices of the Quarterly. The guests were finally seated in four rows of chairs, and the stage director started the formal entertainment.

The program was opened with a vocal solo by Miss Longman, a violin solo by Y. H. Krikorian, and a reading by Ray E. Phillips. Then came the feature of the evening, a movie melodrama in several reels. The production was in charge of R. E. Phillips and a cast especially selected for the occasion. C. S. Osbourn, as the hero, sued vigorously for the hand of Miss Schuyler Pratt, but the maiden's father, R. H. Bainton, objected. When he and his wife, Fay E. Livengood, were safely out of the room, however, the lover presented to his sweetheart a huge necklace. When the family retired for the night, H. H. Hines "jimmied" open the library window, scrambled inside, and made off with the necklace, but the young lady saw him and raised, in pantomime, a shriek for help. Her parents and two policemen, Theodore Bacheller and Emmons

White, started in pursuit of the burglar, but his escape was frustrated only by the return of the hero, who caught him as he jumped from the roof. The lover was thus restored to grace and his suit was no longer opposed.

At this juncture, ice cream was served to the audience.

ANNUAL VICTORY OVER HARTFORD.

The annual baseball game with Hartford Seminary was played on Saturday, May 13th, at Hartford, and the team from the School of Religion won, 10 to 2. In spite of the fact that the men had practiced together only a few days before the game, they completely outplayed Hartford, and brilliant individual fielding kept down the score of the opposing team. McCartney pitched a steady game for the whole nine innings, with the expert assistance of Reidenbach behind the bat. Besides catching well, Reidenbach led in the hitting with three safe drives.

In the infield, the particular star was R. C. Jacobson at shortstop. "Jakie" covered the territory between second and third perfectly, blocking a half dozen hard-hit drives without an error. Captain Rahill covered his old position at first base and received the throws of his teammates with unvarying regularity. One, a wide throw from short after one of "Jakie's" brilliant stops behind second, scraped the ground far over to one side, but Rahill managed to hold it and caught the runner. Blanning at second and Osborn at third base were both new men in the infield, and both played their positions well. The outfield was composed entirely of new men—Phillips, Loper, E. K. Higdon, J. K. Thomson—whose activity was hampered by the industry of the infielders.

Since all of the Yale men were busy playing ball, the Hartford censor has control of the only box score which was kept. This has been repressed. The return game was canceled on account of rain.

CHAPEL TALK.

At the chapel service on March 29th, Dr. J. A. Solandt, the Connecticut field secretary of the Anti-Saloon League, described briefly the work of the league and its methods. He urged first the necessity of concerted action all over the country. "Christianity had to become universal before it could do effective work." So the temperance movement will not be successful until the government is enlisted. Through the efforts of various temperance organizations, said Mr. Solandt, ninety per cent of the territory of the United States is now dry, although of course the proportion of the population under "dry" laws is not so large. But the movement is receiving the help both of science and of religion in all denominations. Yale is helping the campaign in New Haven, and as a recent pamphlet by Professor Irving Fisher shows, the work is gaining ground constantly.

ALUMNI NEWS.

For the maintenance and improvement of this department of the QUARTERLY we desire that all readers lend their support by sending to the Editors all possible items of interest concerning Alumni.

'75—Edward Payson Root died, January 8th, at Becket, Mass. He was born at Montague, Mass., in 1849, and came to Y. D. S. from Amherst College. He was a Congregationalist, ordained at Hampton, Mass., where he remained until 1883. Since then he has been at East Hampton, Conn., Colorado Springs, Colo., Northampton, Mass., Somers, Conn., and Becket, Mass.

'75—Albert Henry Thompson died suddenly from angina pectoris at his home in Raymond, N. H., on January 29th, aged sixty-seven. He was born at Chelsea, Mass., and graduated from Amherst College. He filled pastorates at Bingham, Me., Cromwell, Ia., and Wakefield, N. H., before entering on his long service at Raymond in 1888.

'76—John Wesley Horner died suddenly from heart disease at his home in West Chicago, Ill., on February 8th. He was born at Lanesville, Ind., in 1852. He has served at Bloomfield and Keosauqua, Ia., Otsego, Mich., Lake City, Minn., New Hampton and then Independence, Ia., Aberdeen, S. D., Revere, Mass., Neligh, Neb., Hudson, Mass., and Metropolis, Ill.

'77—Samuel C. Bushnell has been re-elected one of the representatives of the Yale Club of Boston on the Alumni Advistory Board.

'82—John E. Tuttle has been elected president of the Yale Alumni Association of York, Pa., which was organized March 10th.

'86—Clarence De Vere Greeley died, after an operation, in Chicago, on February 25th. He was born in Wayne Township, Pa., in 1855, and was a nephew of Horace Greeley. He graduated from Washburn College, and after preaching at Mt. Carmel, Conn., and being a Lecturer on Sociology at the University of North Carolina, he returned there in 1893 as Lecturer on Philosophy. He became secretary of the International Law and Order League and has since resided at Topeka, Kan., Manistee and Prairie du Chien, Mich., and Chicago.

'91—Frederick Lynch, editor of the Christian Work and secretary of the Church Peace Union, was one of the prominent speakers at the American Council of the World Alliance of Clergymen to Promote International Friendship, which met at Garden City, L. I., on April 26th.

'92—William G. Lathrop completed, in April, a pastorate of fifteen years at the Shelton Congregational Church, and is now in charge of the Mt. Carmel (Conn.) Congregational Church.

'92—The present address of Samuel H. Woodrow is 28 Windemere Place, St. Louis, Mo.

'99—Grace Church, Holyoke, Mass., of which Rev. Edwin B. Robinson is pastor, is reported by the state secretary to have had, in 1915, the largest number of additions on confession of faith of any church in the Commonwealth. It also had the largest number of infant baptisms, and came second in total additions. The church has recently installed a printing plant with two presses and a complete equipment. A large fine silk American flag always waves over the pulpit. The *American Missionary*, in its issue for May, has an illustrated article on the work of the church.

'00—George R. Montgomery has been appointed by President Wilson as Special Assistant to Henry Morgenthau, United States Ambassador to Turkey. He left this country on March 4th, sailing on the Scandinavian line steamer, Frederick VIII.

'00—Arthur V. Woodworth has resigned as pastor of the Harwin (Conn.) Congregational Church to accept a call to the pastorate of the Congregational Church at West Brattleboro, Vt. He started his work there in May.

'01—Allyn K. Foster is now pastor of the Washington Avenue Baptist Church of Brooklyn, N. Y., his residence address being 8 Polyhemus Place.

'01—William T. Fisher was recently elected secretary of the Seattle Yale Club.

'05—O. W. Burtner is doing splendid work at Ansonia, Conn. A new $10,000 organ was recently installed in his church and over $32,000 was spent on improvements.

'08—John Maurice Deyo has been called as minister of the First Congregational Church of Ridgefield, Conn.

'08—John Lee Maddox is now chaplain of the Seventeenth United State Infantry. He is at present stationed at Camp Eagle Pass, Texas.

'09—James M. Lent has recently become pastor of the First Baptist Church of Whitman, Mass. For the past four years he has been pastor at Weston, Mass.

'09 Ph.D.—The death of Hawanaka Kamosuke took place on April 5th at Kioto, Japan. He was in the School 1907-9, being married in 1907.

'12—M. R. Plumb of Wyndam, Conn., preached the Baccalaureate sermon this year at Woodstock Academy, Woodstock, Conn.

'13—Announcement is made of the engagement of E. David Akers to Miss Majorie P. Virgie, South Framingham, Mass.

'13—Carl A. Burkhardt announces the birth of a daughter, Anna Jane, on May 25th. His address is now 250 No. Howe Avenue, Franklin, Ind.

'13—M. E. Pearson has been called from Cape Cod to Brockton, Mass., to the church now served by F. E. Lee, '14.

'14—F. E. Lee has accepted a teaching position at the School of the Disciples in Tokio, Japan, and will sail in September.

'14—Vernon W. Cooke has removed from the Second Congregational Church, Derby, Conn., to the First Congregational Church, Willimantic, Conn. His address is 414 Pleasant Street, Willimantic.

'14—Aiken A. Pope has moved from Savannah, Ga., to 1560 Cambridge Street, Cambridge, Mass.

Ex-'17—George G. Culbertson, a student this year at McCormack Theological Seminary, has accepted a teaching position under the Presbyterian Board in the Memorial School, Tabriz, Persia, for three years beginning in September.

SOCIETY AND PRISONS

By Thomas Mott Osborne

Over 66 per cent of the prisoners in our states' prisons have already served one or more terms, showing that our system does not reform. Mr. Osborne suggests how our methods may be improved. The success of his ideas in practice at Auburn and Sing Sing Prisons gives emphasis and interest to each page of the present volume.

Price $1.35 net, postpaid

THE MEANING OF GOD IN HUMAN EXPERIENCE

By William Ernest Hocking, Ph.D.
Professor of Philosophy, Harvard University

"Every page bears evidence of years of patient study and thought, and every chapter brings one face to face with some of the great problems of psychology, philosophy, or theology."—*The Nation.*

(Third Printing.) Price $3.00 net, postpaid

YALE UNIVERSITY PRESS

209 Elm Street, New Haven, Conn. 225 Fifth Avenue, New York City

George Chadwick Stock

Voice Studio: Y. M. C. A. Building

152 Temple Street : : Established 1893

Individual Vocal Training

Phone 4504

Author of
"Guiding Thoughts for Singers"

THE YALE CO-OP CORPORATION

Successor to the

YALE DIVINITY BOOK ROOM.

Our system of sending off Special Orders

Every evening is a valuable feature for Theological Students. There is

No unnecessary delay in procuring Books

SPECIAL CONCESSIONS ON CO-OPERATIVE MEMBERSHIP.

Correspondence from Graduates solicited.

Evening Dress Tuxedo and Frock Suits to let

Jacobs and Jacobs

Importers and Tailors

1080 Chapel Street *New Haven, Conn.*

THE WHAPLES-BULLIS CO.,

PRINTERS

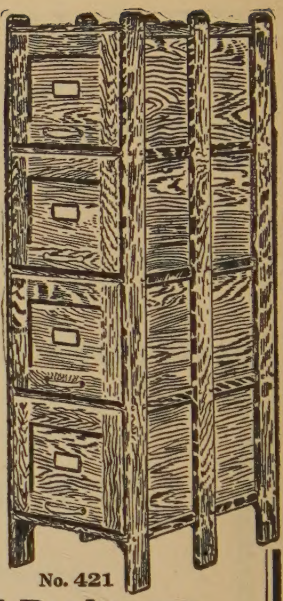
86-90 rown Street.

We print The Yale Divinity Quarterly.

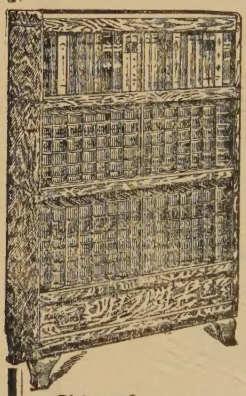
Please mention the YALE DIVINITY QUARTERLY when answering our advertisements.

You Buy Lasting Satisfying Service When You Select

Weis Office Equipment



This Solid Oak Letter File provides quickly accessible filing space for 20000 Letter Size Papers or equivalent of Clippings, Orders, Tariffs, Etc. Practically wear-proof. Each frame joint interlocked, glued and held with two screws. Drawers roll easily on Roller Bearings and are fitted with strong Auto-locking Compressors.



$13.25 Freight Paid See Note

Golden, Natural or Weathered finish—two and three drawer heights, also Cap and Invoice Sizes at proportionately low prices.

No. 421

Weis Sectional Bookcases

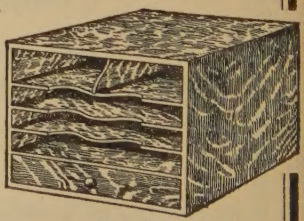
Are handsome, practical and easily accessible. This Solid Oak Case, eight foot book space, roomy drawer, leg base and top—any stock finish.

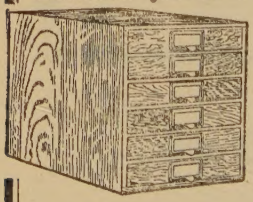
$12.80 Freight Paid SeeNote

Get Bookcase Catalog "L", which shows two complete lines of bookcases for all requirements.

Stationery Storage Cabinet

For Cap, Letter and Note Size Papers, Regular and Official Envelopes, Carbon Papers, Etc. Handy on any desk. Size 7½x10x14½". Beautiful Quartered Oak, Golden or Natural finish also Birch Mahogany.





$2.75 Deliv'd SeeNote

Weis Utility Cabinet

For Electros, Blanks, Forms, Copy and other papers. Six drawers—each 1¼x8¾x14¼". All Solid Oak, Golden or Natural finish—corner-locked construction.

$4.50 Deliv'd SeeNote

FREE: Booklet "Filing Suggestions" sent with 96 page Catalog "J"

Weis Swinging Desk Stand

for Typewriter, Adding Machines, Reference Books, Etc. May be fastened to either side of any style desk. Solid Oak Top, 14x18 inches on strong black enamel Metal Stand. Swings out of the way when not in use. LOCKS where you want to use it. Handy on any desk.

$3.50 Deliv'd SeeNote

NOTE: We pay Transportation Charges to points in Eastern and Central States. Prices slightly higher in West and South.

The Weis Manufacturing Co. 150 Union St., Monroe, Mich.

New York Office---75 John St.

The Knechtel Furniture Co., Ltd., Hanover, Ont.---Canadian Makers